Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

BIOGRAPHICAL NOTICES—NO. X.

SKETCH OF THE LIFE AND CHARACTER OF MR DANIEL SARGENT, JUN.

We have selected the following extracts from an highly interesting memoir of a youth of this city, who died about sixteen years since, at the age of 17; whose early genius and virtues, especially, as will be seen, his religious character inspired unusual hopes; and whose memory is embalmed in the affections, not only of his family, but of a wide circle of his former youthful friends.

We are aware of the exaggerations too commonly found in the biography of the young. Bereaved affection is ever ready to supply to imagination more than the reality affords. And in attempting to exhibit early piety, a most unwarrantable place is sometimes allowed to fiction. So that even affectionate friends, amidst the tenderness of grief and a natural readiness to magnify departed excellence, are left to regret the extravagance of the picture; the disproportion between what they have daily seen and what is described.

To this sketch, however, we believe there are no such objections. It was written soon after the death of young Sargent, by one who knew him well, who was an impartial, though not indifferent observer of his youthful progress, and actually saw such maturity and loveliness of virtue, such fair and abundant promise of intellectual and moral beauty, as to leave to him no desire, as there was no need, to resort to imagination.

This interesting youth was the eldest son of Ignatius Sargent, Esq. of Boston, and was born in Gloucester, Massachusetts, January 31st, 1797. From the limited sphere in which infancy is generally destined to move, the actions of childhood are generally local, and afford but little interest except to immediate connexions. It is the unanimous testimony of all these, that in his earliest years he always manifested the same disposition which afterwards ripened into philanthropy, and excited him to constant activity in promoting the happiness and alleviating the miseries of all around him. Every action expressed a goodness of heart and a delicacy of feeling which gained the love of all. So early was he impressed with that "fear of God which is the beginning of wisdom," and so early did the principles of religion appear to influence his conduct, that it may with propriety be said, "he was sanctified from the birth." When no more than three years old, he has been known to collect a number of his playmates in some retired room, for the purpose of devotion. This fact is well attested by many who witnessed these meetings, and were astonished at the fervency and regularity with which they were conducted. Before he was seven years old he would read the Scriptures and deliver short discourses in the presence of some of the family, or, as it sometimes happened, at the house of a friend.

One circumstance, which happened about this time, will serve to illustrate this part of his character. Having been reproved for preaching a little out of season, he, in self-defence, immediately delivered another address from Luke ii. 49. "Wist ye not that I must be about my Father's business?" As he advanced in years, this spirit, under the guidance of reason and prudence, was productive of many beneficial effects. Even at his age he discovered an ardent zeal for the instruction and religious improvement of his beloved brother and sisters, and lost no opportunity to promote their spiritual interest. His kind and careful attention to every minute circumstance that could contribute to the temporal ease or happiness of the domestics, evinced his generous disposition.

About this time his family removed to this metropolis; and at the age of eleven years he entered the public Latin Grammar School. He, however, soon left this school and entered a private seminary under the care of Mr Clap. Here a fair field was opened for the expansion of his genius, and his rapid progress in his studies equalled the highest expectations of his friends.

In the winter of 1812–13 his studies were interrupted by a severe fever, which for a long time threatened to terminate his earthly existence. He endured his sufferings, which were peculiarly severe, with a composure and resignation truly surprising.

He gradually recovered and resumed his literary labors with increased ardor. He seemed from the time of his recovery to have a presentiment of his early dissolution, and determined to lose no time in acquiring knowledge, and "that wisdom which cometh from above." His unremitted attention to study materially injured his constitution, which was never robust, and had not yet perfectly recovered from the debility occasioned by his former sickness. Several months preceding his illness he complained of a pain in his left side which was oftentimes severe; but he did not relax from his studies, until he was confined to his chamber, January 28.

During the whole of his illness, prayer was his frequent employment; and when he was unable to read himself he would cause the Scriptures to be read aloud to him. He always expressed the liveliest gratitude for every attention which was paid him by his anxious relatives and friends. Every look beamed with love and affection, and every word expressed the goodness of his heart. In this state of heavenly serenity and peace he beheld the disease preying upon his frame, and with a cheerful resignation awaited the approach of death. He expressed no fear or dismay, for every thing declared that his work was done, and that he was prepared to go.

On Sabbath night, April 17, he fell into a profound sleep, from which he was with difficulty awakened late next morning. He continued lively and attentive until about eleven at night, when some expressions of regard to a friend who stood by him were the last words which he voluntarily spoke, and appeared to understand. From this time he seemed wholly insensible to every thing around him, except in a few instances, when he appeared to notice the tender embraces of his fond parents, and relatives. He continued thus to linger on the brink of eternity until Thursday evening, when at a quarter past nine, he expired.

As a scholar, Sargent ranked high among his literary associates, although his studies had been greatly retarded by sickness and a weak constitution. He had acquired a considerable knowledge of the Greek and Latin, as well as of his vernacular language, and was quite an adept in general literature. His diligence in his studies and activity in his other employments were very astonishing. He was always employed and had acquired the art of doing much in a short time. His ideas always flowed with the greatest rapidity, and he wrote with remarkable celerity and despatch. In English composition he particularly excelled; and it is to be lamented that of all he had written, but a few pieces remained. A few months before his last illness he collected and burnt all of his early productions, among which were about one hundred and fifty of his juvenile sermons. His letters always glowed with the same love and benevolence which filled his breast. They were always affectionate and kind, and from them a good judgment may be formed of the warmth of his feelings and the excellence of his disposition.

A few months before his confinement he assisted in forming a society for the improvement of composition, in which he took a deep interest, and for whose welfare to his latest moments he always expressed the most affectionate regard. So great was the respect which the society entertained for his talents and virtues, that without any previous concert they elected him their president at the first regular election, although every other member was his superior in age. The dignified and delicate manner in which he performed the duties of this station called forth at the time their warmest praise, and will long be remembered with gratitude. The style of his compositions was glowing and nervous, and his eloquence commanded the attention and interested the feelings of every auditor. There was a peculiar energy, an indescribable charm in his delivery, which found its way to the heart. When he was engaged it was impossible to behold him without awe, while the animation which spread over his countenance gave him the appearance of some superior intelligence; but when he had ended he became again the same humble affectionate friend, the same sociable and unaffected companion.

Religion with him, was not a mere form; still less was it a wall of separation between him and his brethren. It was a living, an operative principle, which led him to active and unremitted exertions in the cause of humanity and benevolence. He considered all men as children of the same Parent, and therefore he did all in his power to alleviate their miseries, and promote their happiness. In imitation of his Master, he literally went about doing good. In him the poor found a liberal benefactor, the sick found relief, and the afflicted consolation. Long will the fatherless cherish with fond regard the memory of the orphan's friend. Instances of such active benevolence, at so early a period, are but rarely found

Prayer was with him a favorite duty, and from his earliest infancy he daily and constantly practised it. His petitions were always fervent and earnest, and breathed forth a spirit of unaffected piety, benevolence and love. He was constant in his attendance upon public worship, and frequently enjoined this duty upon all with whom he had any influence. While there, the seriousness of his deportment and his devout attention were marked by all. He had an extensive and critical knowledge of the Holy Scriptures, for he had made them the study of his life. It had long been his wish and fixed determination to dedicate his life to the work of the gospel ministry. This was the darling object of his heart, and to this all his exertions were directed.

He always expressed the most decided detestation of flattery. Although he was continually loaded with praises by all who knew him, still was he uncorrupted; and amidst all the honors which were deservedly heaped upon him, he continued the same modest and humble Christian. His manners were gentle and unassuming. The religion, which he believed, had infused its spirit into all his actions. There was an urbanity and tenderness in his deportment which never failed to command respect.

In the relations of a *son* and a *brother* he was a pattern of every thing dutiful and lovely. He studied by every means in his power to promote the happiness of his beloved parents, brother and sisters. Their prosperity appeared to be his prosperity, and their happiness his own. The anguish which has pierced their hearts at his departure emphatically declares how they loved him. He was indeed amiable in his life, and in his death lamented.

Such was the character which we have attempted to delineate. The death of such a youth calls loudly upon his survivors to hold themselves in readiness to follow after him, and it is peculiarly proper that the "living should lay it to heart." It is moreover a duty we owe to ourselves and to posterity, to record the memory of his worth, and to perpetuate, and make known his example, that its influence may not be lost to society. The loss of such characters to the world it is impossible to estimate. We all notice the flower that prematurely blows, and we are more apt to mark its decay, but we do not think it less a flower because it bloomed so soon. We should be cheered with the reflection, that as its seeds were the first which fell to the earth, so they will be the first to rise again, adorned with fresh beauties, and invigorated by the enlivening beams of a purer sky.

THE CHRISTIAN'S WARFARE.

We published in our last a few extracts from a sermon, delivered at the Unitarian Chapel, in Renshaw Street, Liverpool, exhibiting the character of that eminent scholar, philanthropist, and christian, *the late Mr Roscoe*. The sermon itself is highly interesting; and the subject, "the Christian's warfare and triumph," is illustrated with much beauty and eloquence. From those words of Paul, "I have fought a good fight; I have finished my course,"—the preacher proposes to treat of "that moral fight which every consistent and enlightened Christian must maintain, under a solemn conviction," as he adds, "that we are thereby attempting the truest description of that good and venerable man, who now speaketh from the dead; and whose elevated character, in thankfulness to God for such a blessing, we are desirous to render subservient to the high end of our own spiritual advancement."

Paul had fought the good fight of Christianity, he had toiled for its glory, he had upheld its sacredness and the immortality of its interests, against the inveterate enmity of a perverse generation; he had carried it to the heathen, and caused its light to flash athwart the awful gloom of earthliness and sin; and though that light was swallowed in the surrounding darkness, like the lightning which is entombed in the cloud, yet the victory was his own, and the kingdom of God and of heaven was brightening in his own soul. He had finished his course, a course of lofty purity and of god-like benevolence, a life devoted to the holiest trusts, to the spread of heavenly influences, and the implanting of deathless hopes in the souls of his fellow-men; and when this glorious race was run, though he might be parted from life by the wrench of agony, yet he felt that his spirit was bounding to its reward. He had kept the faith,—faith in the ennobling truths and the bounteous promises of Jesus; faith in the divine powers and the celestial inheritance of man; faith in the lofty destinies of our race, in despite of sin and of debasing influences, and the desperate embrace with which it is wedded to degradation; faith in the indistructible energies of soul, and in the rapturous bliss of an expected heaven; and this faith had lifted his spirit beyond the reach of all outward agitations, and borne it in calmness and security into the peaceful presence of its God.

These, my friends, are alone the influences which can sustain, and brighten, and tranquillize the soul. It is only this united power of Christian impulses which can lend to the weakness and the trials of earth a foretaste of the strength and the happiness of heaven. It is he only who has gathered upon his own person the full effulgence of the Christian character, upon the deep serenity of whose dying brow God has fixed the seal of immortality. It is he only who is strong in the righteousness as well as in the trusts of the gospel, who has grafted the hope that is in Jesus upon the character of Jesus, who has made Christianity both a lamp to guide his feet and a kindling reality burning in his soul; and whilst he walks in the prescribed path of all its requirements, walks also in the brightness of all its expectations; and as he strives in holy effort after the perfection of its onward virtue, the vision of its glories floats in clearer light before his strengthening gaze; it is he alone who is thus shrined in the lofty purities as well as in the blissful anticipations of the gospel, whose soul God himself has fortified and penetrated with a celestial and prophetic joy. Less than this may satisfy the worldling and the earthly, but nothing short of this combined power of Jesus working upon our spiritual nature, gladdening as it purifies, and glorifying as it exalts to nobler and more generous aims, can sustain an awakened soul, alive to its own mighty energies, and entering upon the range of its eternal flight. No wonder that Christianity has failed to dignify and adorn, and strengthen man, if men will be Christians but in part; if they will not combine its struggling holiness with its rapturous hopes, and walk alike in the purity of its practice and the glory of its promises. No wonder that it fails to uphold us in our sinking and darkling hour, if we desire to reach unto its rewards by any other path than that of its arduous righteousness, and the loftiness of its spiritual walk. No wonder that we look in vain for the calm and sublime bearing of the Saviour, for his victory over the world, and his perfect trust in God, if we neglect to clothe ourselves in his character before we seek to conquer in his trusts.

That man who is penetrated with a solemn feeling of the high and ulterior aims of Christianity, and who looks beyond present circumstances and the present condition of the human mind, to its coming hour of sure and far-spreading glory, he must lead a life of devoted warfare in its cause, and look upon himself as commissioned of God to uphold the full loftiness of its character and its principles, amidst the insensibility or the enmity of the world. He is called by God to a noble work; and he who upholds one inspiring though neglected truth in the view of his fellow-men; who refuses to let down, even by one tittle, the righteous principles of God from the fulness of their application; and who, amidst the ignorance, or the wilful blindness, or the selfish policy that surrounds him, raises aloft the steady light of eternal rectitude, shining brightly above the darkness, is the noblest benefactor of his species. Words cannot tell the surpassing good which that man has conferred upon his race. No earthly advantages will compare with it, and nothing earthly will serve to shadow it forth. No national prosperity, no flourishing institutions, no means of bodily good, no outward condition of a happy and contented people, will rival that holy and imperishable good which *he* has bestowed upon the world, who has taught men to look with a sacred awe to the higher principles of their nature and the requirements of their God; who has lifted up his voice powerfully and consistently to rebuke every hair-breadth departure from the strictness of justice and rectitude, and universal philanthropy; who has sent abroad his regards over the whole brotherhood of man and toiled with the best devotion of his powers to elevate them all, to what Christianity would make them. It is the light of heaven which has shone into his own soul, and in whose reflected radiance he has become to them a Saviour. He has rescued them from what is earthly, and dispiriting, and time-serving, in the state and the prospects of man, and he has awakened them to the glorious providence of that God, who, out of the despised elements of this mortal life is weaving the destinies of his immortal children.

He is the best benefactor, the moral regenerator of his country, and the most consistent Christian, who, in despite of all the allurements of interest, in despite of every discouragement that besets the path of a moral reformer, in despite of the overpowering influence of those who have shared in the wages of corruption, resolutely devotes himself to avenge the insulted laws of God and nature; denounces iniquity, though it be sitting in high places; brands with merited infamy every corrupting and enslaving principle, watches over the well-being of humanity with a righteous jealousy, and sends abroad over the slumbering souls of men that cry of piercing indignation which an awakened benevolence can so mightily put forth. This is the most glorious post at which the Christian can be stationed; and happy is it for the country, who, in her hour of peril or of need, has those among her sons who can occupy it nobly.

[From the Christian Reformer.]

CONSIDERATIONS ON THE TRINITY.

A reflecting man who, for the first time, hears *the Trinity* spoken of as a current expression and tenet among Christians, will naturally ask whether the term be scriptural? It, confessedly, is not to be found in any passage of either the Old Testament or the New; but was the invention of a different school, and of a far later age.* From this admission, nevertheless, we are not to conclude, as of course, that the doctrine is unscriptural and antichristian. Let us be impartial in our judgment. The word *unity* has no place in the Bible, with relation to the Divine Being: yet its absence, in such a bearing, does not invalidate the declaration, that "Jehovah, our God, is one Jehovah." As long as I understand that the name *Trinity* is an abstract, scholastic name, employed to signify a certain article of belief, I do not quarrel with this title.† When used, however, in acts of devotion—as in a well-known Litany, where the worshippers invoke the "holy, blessed and glorious Trinity"—the appellation becomes extremely reprehensible, and ought to be considered so by all intelligent and thinking Trinitarians.

It is an inquiry of much greater importance, whether the doctrine of the Trinity be a revealed doctrine; whether it be taught in the records of God's special will and mercy? By the doctrine of the Trinity I mean, the statement that "in the Godhead are three persons and one God; these three persons being equal to each other in power and glory, though the same in substance." At present I say nothing of the various *schemes** of the Trinity: I speak of the tenet as it is commonly professed. Let me then repeat, Do the Scriptures *declare* it? Are there any, and what, passages of the Sacred Writings where it is in terms asserted?

I look into the Received Text, and into most of the Translations, and see a clause† which is usually regarded as affirming in express words the doctrine of the Trinity. Some Trinitarians,‡ it is true, have given a different and perhaps a better interpretation of the passage: and I should quote their criticism upon it, were not the spuriousness of the clause abundantly demonstrated.

There is another verse, to which many, if not most, of the advocates of the Trinity make their appeal: they generally view Matt. xxviii. 19, as containing the baptismal commission and the baptismal form, and as vouching the existence and co-equality of "the Sacred Three." They would allege the verse with plausibility, were there no examples of the names of creatures being sometimes associated, in a similar way, with the name of the Deity.§ Therefore this passage is not conclusive for the doctrine of the Trinity: whether it teaches, or how far it implies, the personality of the Holy Spirit, may be a subject of future consideration.

Bishop Hurd cites‖ 1 Pet. i. 2, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ." Yet the apostle, who (let it be noticed) bestows the title of *God* exclusively upon *the Father*, is silent, throughout all his writings and discourses, concerning three persons in one God. The utmost which in fair reasoning I could admit is, that he who can bring forward direct testimony from Scripture to this point of belief, will naturally imagine Peter's language to be consistent with the popular tenet, of which, after all, it is no separate proof, but, when examined, totally the reverse.

Some writers and preachers maintain that the Hebrew word for *God*, being in a plural form, expresses a plurality of persons. The best grammarians are not of this opinion. Even if they were, why restrict the plurality to *three*? Why not conclude that Polytheism, rather than Trinitarianism, is here signified? I dismiss such reasoning with a passage from the Life of Father Paul Sarpi: "His enemies laid a charge against him, before the Inquisition, for denying that the Trinity could be proved from the first chapter of Genesis; but," adds his biographer, (and that biographer is Dr Samuel Johnson!)** "the accusation was too ridiculous to be taken notice of."

Thus not a single genuine text of Scripture *states* the doctrine of the Trinity. No doubt, there are many passages which the champions of the tenet allege in its behalf; for the majority of those champions, having once possessed their minds with a persuasion of its truth, behold it in almost every page of the Sacred Books. What *they* behold, what *they* affirm, is not the question. My inquiries on these points are *analytical*. I remonstrate against an *hypothesis* being assumed, merely as a convenient principle and method of *interpretation*: I hold it to be enough that Trinitarians themselves†† consider their characteristic doctrine as not being *declared* in either the Jewish or the Christian Scriptures.

Can it then be a *revealed* tenet? No *revealed* tenet is matter only of *inference*. Not that the doctrine of the Trinity can legitimately advance even this claim: it is no fair deduction from the volume of either covenant. Admitting that it were, still, *deduction* and *inference* are things quite distinct from the *declarations* of the records of Revelation. Is pardon to the penitent, is the resurrection of the dead, is a life—a judgment to come, an article of "inference?" Are future rewards and punishments subjects of "deduction?" No: but of positive, clear, authoritative statement, of solemn, unequivocal assertion.

If it be said that there are numerous passages which severally declare the Father to be God, and other passages which declare the same of the Son, and others, again, which make the like declaration of the Holy Spirit, let all such passages be deliberately weighed. The very allegation of their existence (I de-

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* Doddridge's Lectures, No 163; and Belsham's Calm Inquiry, &c., Part ii.

† 1 John v. 7.

‡ Horsely's Tracts in controversy with Priestley, [3d ed.] p. 387, and Porson's Letters to Travis, p. 367.

§ 1 Chron. xxix. 20; 1 Sam. xii. 18; 1 Tim. v. 22; Rev. i. 4.

‖ Sermons at Lincoln's Inn, vol. II, [1785,] pp. 312, 313.

** Works, [Murphy's ed.] vol. xii. p. 5.

†† Hooker's Eccl. Pol., b. i, sect. 14.

* Ben Mordecai's Letters, &c., [2nd ed.] pp. 55, 140, 191.

† Principal Robertson describes "scholastic phrases" as "those words and terms of art in controversy, which serve as badges of distinction to different sects, and for which theologians often contend more fiercely than for opinions themselves."—*Hist of Charles V.*, B. vi. anno. 1541.

mur to the correctness of the allegation) concedes that the Trinitarian doctrine rests upon 'deduction.'

In the symbol entitled 'the Apostles' creed' there is a total silence concerning the Trinity: the Nicene creed does not affirm it in words; and the falsely styled Athanasian creed is the first public formulary where we perceive it to be enunciated broadly and without reserve.

Before I finish these *Considerations*, let me remark that nothing short of Scriptural testimony can satisfy reasonable men of the truth of this article of belief. It is not sufficient to speak of the incomprehensibleness of the Divine Nature. That incomprehensibleness (itself undoubted) is no proof of the doctrine of the Trinity: it should not even occasion us to acquiesce in the doctrine, without and against evidence. The two subjects are mutually and perfectly distinct. Our first and main inquiry regards an alleged *fact:* Do you find the Trinity in your Bible? For the present, I neither put nor solve any second question. If you can fairly answer *this* in the affirmative, you may then, but not before, attempt, by abstract reasoning, to strengthen your reply.

REPLY TO "ASHMUN" ON SLAVERY.—NO. V.

To the Editor of the Christian Register;—

Having shown the injustice and absurdity of the only measure for the alleviation of slavery which is pointed out by your correspondent *Ashmun*, I do not think the subject complete without stating the means of relief for this evil which seem to me really to exist. Two causes have hitherto rendered the progress of truth upon this subject very slow in this country. The first is the violent prejudices of the whites against the blacks; the other, is the fears of a great proportion of the slave holders that their pecuniary interests will suffer from any measures which tend to the emancipation of the slaves. This state of public opinion can only be corrected by convincing the whites of the injustice of their prejudices; and proving to the slave holders that their fears are excessive and unreasonable, and that to whatever extent they may be well founded they afford no justification for delaying the restoration of the negroes to their national rights as men. The arguments of prejudice and self interest must be answered by appeals to truth and conscience.

But though the rights of the blacks to freedom and kind treatment can and ought to be supported upon general principles, something is gained by showing the specific character of the improvements intended, as it renders more clear both the enormity of the present system, and the practical nature of the changes proposed. I shall, therefore, state some of the changes in the laws which are required for the improvement of the negro population. Some of the measures do not require the emancipation of the slaves. I wish it, however, to be recollected that I am myself an advocate for immediate enfranchisement, and that in bringing forward proposals for improving the condition of the slaves, I do it in order to show that those persons who are afraid of emancipation are not therefore absolved from all duties in regard to their bondsmen. I am also persuaded that if a sincere desire to benefit the slaves is once excited in the minds of slave holders it can never stop short of emancipation. The following are some of the measures which would tend to benefit the slave population.

1. *The power of the master and his representatives to punish the slave at discretion ought to be restrained by law.*

The evil to be corrected is an enormous one. If life and limb be spared, the law does not now punish any degree of cruelty towards a slave The nature and extent of the punishment which may be inflicted in a day ought to be the subject of regulation. Corporal punishment of females should be altogether prohibited. And no agent or delegate of the owner ought to be allowed to inflict corporal punishment, in any case, except in the presence of the owner or one to whom the owner has specially delegated the power.

2. *The quantity of food and clothing which the owner ought to furnish the slave, ought to be regulated by law.*

As the law now stands, the food and clothing of slaves is left altogether to the mercy of their owners. I do not know that slaves often suffer from want of food, but their clothing, is, from economical motives no doubt, frequently shamefully insufficient. Reason and humanity require that the law should interfere for their protection.

3. *The quantity of labor which a slave can be required to perform, ought to be regulated by law.*

Nothing now restrains the owner of slaves from working them to excess, but his opinion of his own interest. Here again the law ought to interfere for the slave's protection. For though in a case of this kind the law can be but very imperfectly enforced, still it must have some influence.

4. *In case of cruel treatment by the master, the slave ought to be made free.*

The justice and propriety of this provision are obvious. A person who has grossly maltreated a slave, ought no longer to have the power of continuing the abuse. The loss of his property is a suitable punishment for his cruelty.

5. *The separation of families in private or judicial sales, ought to be prohibited.*

The separation of husbands and wives, parents and children, by selling the parties to different purchasers, is one of the cruel refinements of slavery which ought not to be tolerated for a moment in a country of Christians, not to say of men. The most unblushing advocate for slavery cannot pretend that the system requires a toleration of this cruelty, for the system would remain entire, even if the law required the husband and wife, and the parent and child to be sold together. Nothing but an entire disregard of the blacks as human beings, or the most unrelenting avarice could have prevented such a prohibition in all the States.

6. *Every State ought to prohibit the transportation of slaves out of the State.*

One of the greatest hardships to which the slave in this country is subjected, is that he is liable to be torn at the will of his master, from the place where he has resided from his birth, and where all his friends reside, and to be sent to a remote and perhaps unhealthy part of the country, never to return to the place of his nativity. The number of slaves that are shipped every year from Virginia and Maryland for Louisiana is very great, and their sufferings in being thus transported are very severe. They, are almost to a man, opposed to the removal. Justice and humanity demand of the State legislatures to prohibit the sending of any slave out of the State in which he resides.

7. *The importation of any slave into one State from another, ought to be prohibited.*

Measures of this kind have been adopted in some of the States, with an exception in favor of slave owners coming into the State to reside, who are allowed to bring their slaves with them. This exception it is said, has rendered the general prohibition nearly nugatory. The object of the proposed prohibition, as of the preceding, is to preserve slaves from being carried from place to place against their wishes.

8. *Every slave should have the right by law of emancipating himself by paying his value to his master; the price, when they cannot agree upon it, to be settled by arbitrators mutually chosen.*

The propriety of giving capable and industrious men the power of acquiring freedom for themselves and their relatives is obvious. Such a power would do much to allay uneasiness among the slaves, by giving the most intelligent a prospect of freedom Slaves have this right in the Spanish settlements, and it has been supposed to have been followed by very favorable efforts.

9. *Slaves should have the right of acquiring, holding, inheriting, and alienating real and personal property in the same manner as free persons.*

The cruel principle which pervades all the Southern black codes, is that the slave can have no property and that whatever he acquires belongs to his master. If anything is given to the slave, or if he acquires anything by extraordinary exertions in intervals of leisure, the law gives it all to his master. I do not mean that this rule of law is always, or even generally enforced by the master; if it were it would increase the wretchedness of the negroes beyond human endurance. But it is sometimes enforced with great severity. The principle is barbarous and ought not to be suffered to exist for a moment.

10. *Slaves ought to have the right to maintain and defend civil actions.*

The principle of all the Black Codes at the South, is, that a slave cannot be a party to a civil action. This is a corollary from the maxim that a slave is not a person, but a thing. Whatever injury a slave may suffer in his person or property, (for by the humanity of owners, slaves sometimes have property,) the law gives him no redress. He may be robbed, beaten, and imprisoned, and he is without a remedy, for the right of action which the owner has for the indirect injury which he suffers when his slave is abused, can hardly be considered a remedy for the slave.

I am sorry that circumstances compel me defer the remainder of my remarks till next week. JUSTITIA.

P. S. Please to publish the following list of errata in my last communication.

Col. 2, l. 82, for "works of cruelty and passion," read "works of cruelty and oppression." Col. 2, l. 93, for "States," read "State." Col. 2, l. 96, for "obligated," read "obliged." Col. 2. l. 105, for "opposition," read "oppression." Col. 3, l. 26. after "own color," insert "in a state of freedom." Col. 3, l. 3 from the end, for "directs," read "diverts."

[For the Christian Register.]

RAMMOHUN ROY.

MR EDITOR,—The following extract relating to the celebrated Brahmin Rammohun Roy, who is now in England, and is expected in this country sometime in the next year, will doubtless interest your readers, some of whom may not have access to the work from which it is taken;—the second volume of the Journal of Messrs Tyerman and Bennet, who were, a few years since, sent to India by the London Missionary Society. The reader will remark that the writers were either strangely ignorant of the sentiments of the "great convert," or have purposely misrepresented them; for who, more than he, possesses that "soul-exalting knowledge of Jesus Christ, as the Son of God, and the Redeemer of the world." This character of the Saviour, in its true and scriptural sense, in its original simplicity and power, is his great theme. How uncharitable then, is, the denial of his claims to be a Christian, we leave the reader to judge for himself, barely observing that this bold denial is, in truth, founded on his rejecting the *Trinity*, not the character of Christ as the Son of God.—But here is the extract. A.

The celebrated Rammohun Roy, accompanied by Mr Adam, lately a Baptist Missionary (now a convert to Unitarianism,) honored us with a call this morning. This learned native is a man of majestic figure, with a very intelligent and prepossessing aspect. He was becomingly dressed in a long muslin robe, with a modest form of turban on his head; he wears mustachios on his upper lip, speaks English fluently, and appears now to be about fortyfive years of age.* Rammohun Roy is, unquestionably, a person of high talents, which have been assiduously cultivated; but he is, unhappily, defective in that best part of wisdom —the pure, heart-humbling, soul-exalting knowledge of Jesus Christ, as the Son of God, and the Redeemer of the world. His friend, Mr Adam, having adopted Socinian views of the gospel, those of the remarkable convert from the superstitutions of his fathers are of the same forlorn kind, reaching no further than the mere humanity of our Saviour, and his pre-eminence as a teacher, exemplary confessor, and martyr in the cause of truth, and righteousness. In the course of conversation we proposed a variety of questions, to which he answered with great promptitude.—These were principally in reference to that form of Christianity which he professes, and which, as far as we could judge, seems on some points peculiarly his own. He told us that he was born a Brahmin, but had renounced the absurdities and abominations of Hindooism. He avowed his belief in the divine authority of the Scriptures, but denied the sinfulness of human nature, saying that men are born with an equal propensity to good and evil. The doctrine of the Trinity, and of consequence, that of the divinity and atonement of our Lord, he rejects, and is, in the whole, in these respects, a pretty consistent Socinian. He asked us whether we thought him a Christian. When an answer was given (from necessity,) in the negative, he rejoined, "will you not allow me to be half a Christian?" Sincerity required an ingenuous answer, and it was returned in nearly these words:—"No; you deny the doctrines which are (which *we think* are) peculiar to Christianity, and which distinguish it from all other forms of religion; while you hold only the general moral sentiments, which are common to many other systems, or may be engrafted upon them. You cannot, therefore, be considered a Christian, nor in a safe state." He thought this a hard judgment, but he bore it well, and preserved his temper, throughout the whole discussion, which was not brief, but lasted nearly two hours. He is perfectly skilled in the tactics of Socinian controversy, and defended himself and his notions with as much ability and discretion as any person of similar tenets whom we have encountered.

* In 1826. Although this interview took place so long ago, the work, from which the above extract is given, was not published till 1831; so that it may be regarded as new, in this country at least.

[For the Christian Register.]

SPRAGUE'S LETTERS.

MR EDITOR,—I perceive that Messrs Lincoln & Edmands have advertised in your last paper the two following works, by William B. Sprague, D. D. "Letters to young Ladies," and "Letters to Youth." These booksellers undertake to say, that the Letters should occupy a prominent place in every collection of books for young ladies, and that every young person should possess himself of these valuable Lectures. Now, Mr Editor, some who take your paper may not know that these books are filled with Orthodoxy. Were this all I would have been silent, but both volumes contain the grossest misrepresentations of Unitarians and Unitarian sentiments, and all this is done up with no little art. Let me give you one or two short extracts from the letters to a daughter. Read the following from a letter "On the proper mode of treating religious error."

I have indeed no fear, if you read the Bible with an honest heart, and with a sincere desire to know the truth, that you will fall into any fundamental or dangerous error; but after all, it must be acknowledged, that not a small number of those, who have made the word of God their constant study, and have employed all the power of genius, and all the apparatus of criticism, in their biblical pursuits, have given us the result of their labors in systems of religion, which have nothing to sanctify or elevate the affections; nothing to hush the clamors of conscience; nothing to illumine the cheerlessnss of affliction, or the desolation of the grave.

There is one system which exhibits the gospel as only the religion of nature in a more attractive dress; which pours contempt upon the impressions of the awakened sinner, and blots out the previous doctrine of atonement, and cuts off the only hope of forgiveness, and leaves the mind to wander over a dark, blank waste, collecting as it wanders nothing but impressions of despair.

Take another paragraph from the letter on "Marriage."

Do not marry a man who is skeptical in his principles.—I know an instance in which the husband of a lady of established religious principles, and of apparently devoted piety, became a zealous advocate of one of the grossest systems of error that has ever been baptized into the christian name; and though at first she halted, and though she would never yield, and even expostulated with her husband to retreat from the verge of the precipice, yet she herself at length tremblingly approached, and finally took the fatal leap; and now, instead of hearing her talk of her reliance on Jesus Christ, and of the preciousness and power of his atoning sacrifice, you will hear her speak of him as only a good moral teacher, and of her own salvation, as if the glory of it all belonged to herself.

Passages much worse these can be selected; but these will be sufficient to prevent strangers from being taken in by Orthodox puffs in a Unitarian paper. Yours, B. W.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 10, 1831.

DEATH OF WILLIAM H. ELLIOT, ESQ.

It is seldom indeed, that the Providence of God calls us to notice a more solemn event, than is the decease of this lamented individual. The papers of Wednesday last, which announced his death, contained also the resolutions of a numerous body of his fellow-citizens, recommending him to the public choice as a suitable candidate for the office of Mayor; and, we have understood, that a Committee of these gentlemen were preparing to wait upon him with their official requests, when they were prevented by the intelligence, that he was no longer among the living.

Mr Eliot had scarcely attained the meridian of life. A death so unexpected, of one so young, and yet so prominent in the community; who not more by the advantages of his lot, than by his ability to improve them, and his many virtues as a friend, a neighbor, and a citizen had already filled a conspicuous place, and was rapidly advancing to a still higher; has awakened a deep and general feeling. A whole city, witnessing under circumstances of peculiar solemnity the extinction of such earthly hopes, sympathizes in the heavy affliction of his family, and mourns its own.

We do not attempt to exhibit the character of the deceased; for our personal acquaintance was too limited to warrant such an offering from us. But the public have known of the energy of his spirit; of the kindness and generosity of his heart; of his exemplary habits; of his love of usefulness; his integrity and faithfulness to his trusts. Among other qualities recommending him to the responsible office, for which many were desiring him, we find particularly mentioned his effective industry, his taste. and *habit of accomplishing what he had once undertaken;* and he has left behind him in that magnificent structure,* erected under his care, and justly praised as among the chief embellishments of the city, an enduring monument of his liberal and persevering enterprise. Nor was this, great as it is the only evidence of his readiness to identify his plans of private advantage with generous and honorable projects of public utility. As a citizen, therefore, the loss of Mr Eliot will be deeply and permanently felt.

There are not a few, also, who can testify to the constancy of his attendance, and to the zeal of his service in the house of God. We believe, that with the qualities, which gave him eminence as a citizen, he was never insensible to the still greater worth and obligation of his duties as a Christian.

Even those among us, who were least conversant with him in the familiar intercourse of life, may be admonished, while they are grieved, by the afflicting suddenness of his death. It was indeed what men call premature. It has destroyed many fond hopes. It has put an end to much, that the world covets, and pronounces honorable, and which religion itself approves. Yet it is the ordinance of Heaven, and it brings instruction to all. Other affecting instances of bereavement have occurred among us in this eventful week, which, if of less general interest, are not less lamented within their peculiar domestic circle. They are alike the voice of God, and they admonish us to "cease from man." They tell us, that in the fulness of our strength and the brightness of our hope, there is but a step between us and death. They rebuke our reliance on the morrow, which we may not live to behold; and while they show the unutterable vanity of a world that passes away, they invite us to repose on Him, who is the resurrection and the life, and on the God, who liveth while mortals die.

* Tremont House.

DUTY TO THE POOR.

The unusual severity of the weather, at this early date of the winter, naturally turns our thoughts to the condition of the poor, and to the duty towards them, of those in less dependent circumstances. "The poor ye have always with you." This is true everywhere, to a certain extent, but is always more strikingly manifest in the city than in the country. In the country a greater equality of condition prevails, and every poor family is known, not merely to their next neighbor, but to their townsmen generally; and their misfortunes and sufferings excite the sympathy and prompt the ready assistance of many. But in cities it is different. The poor in cities, especially the virtuous, modest poor, are necessarily less known, and from an unwillingness to speak of their wants, or to obtrude their circumstances on the notice of others, they often suffer, especially in the winter, to a degree of which the affluent around them have little conception.

If cities present more striking cases of suffering, they also abound more in benevolent associations for its relief. The beneficence of such associations, however, can never reach the wants of all. They can scarcely be said to do more than to relieve the most pressing necessities of the aged and the sick. There are besides these, in every large city, many, very many deserving, but defenceless and destitute families, especially under the care of females, who are poorly able to contend even for their rights, and who not unfrequently, through the severities of unfeeling landlords, and the neglects and forgetfulness of those around them who selfishly enjoy God's earthly bounties, are subjected to sufferings which send them broken hearted to an untimely grave.

All this is true. And the knowledge of it, —yea, the very suspicion that it is true suggests a duty to every person above the immediate pressure of poverty. Go then, ye who are at ease in your comfortable habitations,—go, for an hour, into the cold and dreary hovels and comfortless chambers of the suffering, virtuous poor. Go, if for no other reason, that you may learn what blessings and comforts you have to be thankful for at home,—or, that the foolish and wicked repining, perhaps, of your own ungrateful hearts may be silenced. If here you do not learn a lesson not merely of contentment but of active duty, it is to be feared that you must be fully given over to all the miseries of a worldly, selfish heart. If the scenes you may witness here do not move your sympathies, and excite you to action, then as surely as you have a mortal body and a moral accountable nature, so surely you have yet to learn the very first elements of that religion which is to comfort your dying pillow.

But it is inquired, perhaps, what shall we do? How shall we apply our aid? To these questions we reply generally,—go and see the poor, and your own hearts will tell you what and how.

What we have to say further shall apply to the single particular of providing comfortable habitations for the poor.

To kind-hearted, christian landlords then, we say,—visit your tenements often, and ask your own consciences what more, the comparatively high rents you receive, as well as your duty as Christians, demand of you to be done for the comfort of your tenants. To well-intentioned absent landlords, or to those whose abundant wealth does not require them to look personally to the detail of their affairs,—to such we say,—see that your rents are not committed to the management of avaricious and unfeeling agents, who, as an excuse perhaps to the tenants, for their negligence as to repairs, or their grinding exactions as to rents, plead your authority, and cast an unjust reproach on your own character. To really hard-hearted, penurious landlords, (there certainly are such) who take advantage of the present thraldom of their tenants, in refusing either to narrow the wide-yawning chimney-throats of their ancient tenements, or to make other repairs essential to exclude the wintry elements, and who go on to exact enormous rents for their miserable hovels,—to such (we hope they are few) we have little to say. If they can disregard the scorn of an indignant community, which they cannot but know must everywhere follow them, then what we might say could avail but little. We will waste but few words on such, but will leave them to the gnawings of their own remorseless avarice, and commend them with our prayers to the merciful Providence of God.

To all who are not poor, and especially to the rich and influential we say, visit the poor —let each family take under their advising and comforting influence some one poor family, or individual. Give what, where, and by what almoners you please, but whatever you may give or refuse, give at least your influence to protect and comfort the defenceless and suffering poor against the oppresion of hardhearted avarice, whether in the form of exorbitant rents or of cruel impositions and exactions as to quality, quantity, and price of fuel.

YOUTHFUL BIOGRAPHY.

In this useful, but difficult, department of writing, our readers will find an interesting article under the Biographical Notices of this day. The character of young SARGENT, which it delineates, was one of peculiar beauty and promise. If at this interval, the impression, which it once excited, has by any been forgotten, there are yet others by whom it is cherished with fond recollections. And the benefit of good example has this in it of permanency, that it can be felt far beyond the period or the circle of its immediate influence. They, who had never seen, may read, and be instructed.

Of young Sargent's attainments and skill as a writer he has left a memorial in a little volume before us of "Original Tales," written when he was but fourteen years of age, or a few months before his death, which at the time was much approved. It was prepared for the benefit of his young friends, when books of this class were far less numerous or excellent than they now are; and particularly, when the commercial restrictions of 1813 prevented a supply from the sources whence they were then usually received. It was therefore published, though without his name; and it exhibits a maturity and accuracy of knowledge, a correctness of taste and moral sentiment, with a singular purity and felicity of language, which show how well he improved the gifts, with which God had endued him; and how beneficial might have been his influence, had it pleased Heaven to spare him. It is, however, for the example of his early piety, of his kind affections, and his love of usefulness, that we have been chiefly desirous of recommending the memoir to the notice of the young.

LATE PUBLICATIONS.

LIBERAL PREACHER, New Series, Vol. I. No. 12, *for December*, 1831.

This number consists of a sermon by Rev. Nathaniel Whitman. of Billerica, on the "Claims of the Lord's Supper to a practical observance." It is from the words in Isaiah lvii. 14, 15, "Take up the stumbling block out of the way of my people. For thus saith the high and holy One that inhabiteth eternity, whose name is holy—I dwell in the high and holy place, with him also that is of a humble and contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

Mr Whitman first considers some of the common objections to a practical observance of this ordinance and shows them to be generally unfound-

ed, and insufficient as excuses for neglect. He then proceeds to adduce arguments in its favor, and pleads with men earnestly and faithfully, and as we hope it may prove with many readers, successfully, for the performance of an important duty.

We take this occasion, in compliance with a request sometime since received to point out an error of some importance in the sermon by Mr Field, in the November number. The word *warmed* in the tenth line from the bottom of the hundred and eighty ninth page is a misprint for *trained*. The sentence was written and should have been printed thus; "Under which your minds have been trained."

The number of the Liberal Preacher, just issued, closes the first year of the New Series, embracing fourteen valuable sermons, chiefly practical, by distinguished Unitarian clergymen. They form a neat octavo volume of 200 pages, which will be a valuable acquisition to all religious libraries, whether private or social.

NEW WORKS.

We have before us several new works, with which we have been favored by the politeness of Publishers. Our present engagements prevent us from giving an extended notice of any of them. This we may do hereafter, of some of them, but must content ourselves at present with a simple enumeration of them.

Infant Speaker, by Miss E. C. Jones; published by F. B. Callender, 13 Court Street.

Knowledge for the People, or the plain Why and Because, Nos. 2, 3 and 4; by John Timbs, Editor of 'Laconics,' 'Arcana of Science and Arts,' &c. 18 mo. pp. 72, price 12 1-2 cents. Published by Lilly & Wait, and Carter & Hendee.

Lectures on Chemistry, by W. G. Hanaford, M. D. 12 mo. pp. 140. published by Richardson, Lord & Holbrook.—This work contains familiar directions for performing experiments with a small apparatus; to which are added Questions for the examination of Scholars, intended for Lyceums, Academies and private Students.

The Pleasing Expositor, or Anecdotes illustrative of select passages of the New Testament. By John Whitecross, Author of 'Anecdotes illustrative of the Assembly's Shorter Catechism.' 18 mo. pp. 288. Published by Jonathan Leavitt, 182 Broadway, New York, and Crocker & Brewster, 47 Washington Street, Boston.

Female Scripture Biography, including an Essay on what Christianity has done for Women. By Francis Augustus Cox. Two vols. 18 mo. pp. 384. with a neat frontispiece and engraving. Published by Lincoln & Edmands, Boston.

Illustrations of the Divine Government, by Southwood Smith, M. D. First American from the last London Edition; 12 mo. pp. 348. Published by Benj. B. Mussey, Cornhill, Boston.

Questions and Notes critical and practical upon the Book of Genesis, designed as a general help to Biblical Instruction. By George Bush, Author of the 'Life of Mohammed.' 18 mo. pp. 36. Published at New York by John P. Haven.

DOMESTIC INTELLIGENCE.

Winter. A severe snow storm commenced on last Saturday morning, and continued, with little intermission, until Sunday evening. It is estimated that from twelve to fifteen inches of snow must have fallen. Heavy snow storms have been noticed in papers from the North and West, and Southern accounts mention the commencement of the winter as premature and uncommonly severe. The National Intelligencer of the 1st inst, states that the boats betwen Alexandria and Washington were compelled to stop on Wednesday, on account of the ice making so fast in the Potomac. Five houses were burned in Alexandria on Tuesday night, 29th ult., when the water froze as fast as poured into the engines.

The New York Canal was closed at Utica, on Wednesday, of last week.

Bunker Hill Monument Association. The Treasurer acknowledges the receipt of the following donations,

Ladies of Lexington, Mass.,	$28
Do. of Brattleboro', Vt.,	22
Jonathan Hunt, Esq, President of the U. S. Bank, Mobile,	100
	$150

Franklin Rail Road Company. At a meeting of the subscribers to the stock in the above named Corporation, the following gentlemen were chosen Directors;—Francis J. Oliver, *President;* Pliny Cutler, Henry J. Oliver, Joseph H. Dorr, Nathaniel Hammond, William Parker, Paul Farnham, Andrew J. Allen, Andrew T. Hall; *Treasurer*—Robert G. Shaw, *Clerk*—George S. Bulfinch.

Duties. The amount of duties received at the Custom House in this city, for the fiscal year ending September 30, was $4,024,514 24, showing an excess over the year 1830 of 1,218,072 04. The duties secured in October and Novemver, amounted to $1,058,520, showing an excess over the same months of last year of $439,698.

Abolition of Slavery. A writer in the Genius of Temperance, N. Y. says that he has observed a notice in the Enquirer, (of Richmond, we presume,) that a petition will be presented, from the county of Buckingham, (Va.) praying the legislature to devise a plan for the prospective and gradual abolition of slavery—based upon some suggestions of Mr Jefferson, contained in a letter to Mr Jared Sparks, published in the 5th volume of his works.

Cemeteries. Two cemeteries for the dead, have been erected in the suburbs of New York, one of which contains two hundred and eightyeight marble vaults, all of which have been disposed of. The other cemetery is not quite finished, but is much larger. The whole is surrounded by a solid stone wall, sunk ten feet below the surface of the earth, and rising twelve feet above it. The vaults range from east to west, are eight by eleven, about eight feet high, and built entirely of marble. The Courier and Enquirer says, on entering the enclosure nothing meets the eye but the names in the wall designating the owners of the vaults, and long avenues covered with gravel extending from east to west. Under these walks about four feet below the surface, are the different entrances to the vaults, which are covered by large marble slabs. Each aperture gives access to two vaults, placed opposite, and each vault having a solid stone floor, and being totally unconnected with any other. The proprietor intends to plant the surface, except the walks, with shrubbery and evergreens, and with this view, has imported a large supply of the yew tree, which has in all ages been considered peculiarly appropriate to places consecrated to the dead.

TWENTY SECOND CONGRESS.

First Session.

On Monday Dec. 5th, the 22d Congress commenced its session. On the first ballot for Speaker, in the House of Representatives, Andrew Stevenson of Virginia, had ninetyeight votes, the exact number necessary for a choice, and was elected. The votes stood thus

Mr Stevenson,	98
Mr Sutherland, of Penn.	54
Mr Wickliff, of Ken.	15
Mr Taylor, of N. Y.	18
Mr Condist, of N. J.	4
Scattering	6
Whole number of votes,	195
Necessary to a choice.	98

The President's Message delivered on Tuesday, we did not receive until our paper was nearly completed, and have only time to copy the following brief, but correct abstract from the Advertiser.

The Message contains a pretty satisfactory review of the state of our relations with foreign power. The subject of the North Eastern boundary is to be submitted to the proper branch of the government, meaning we suppose the Senate, with the confidence that it will adopt such measures as will secure an amicable settlement of the controversy. We do not understand in what way any branch of the government, except the executive, can interfere for the adjustment of this controversy, in its present state. The message states the result of the negociations with France, which has been already known to the public. It states that persons have been commissioned to negociate with Naples, for the adjustment of our claims on that government, and expresses a confidence that before the adjournment of congress the president will be able to announce that those claims are adjusted. A Minister to Russia will soon be nominated.

The Message recommends a perseverance of the government in the policy of extinguishing the Indian title within the limits of the United States, and removing the Indians beyond those limits. It states that the revenue of the government for the present year will not fall short of $27,000,000, and that more than $12,500,000 will be applied within the year to the payment of the principal and interest of the public debt. It expresses the opinion that the receipts of the revenue for the next year, will exceed those of the present year, and that the means, which the government will have at its disposal, will be sufficient to extinguish the whole of the public debt within the four years of the present administration.

The President therefore recommends that the present Congress should make such a modification of the Tariff as will reduce the revenue to a level with the wants of the government, and an adjustment of the duties on imports, with a view to equal justice in relation to all our national interests, and to counteract foreign policy, so far as it may be injurious to those interests. He again recommends an amendment of the constitution, so as to give the election of President and Vice President to the people, and so as to limit the service of the President to a single term. On the subject of the United States Bank he refers to the opinions which he has heretofore expressed in relation to it, and without expressing his views more particularly, leaves it for the present to the investigation of an enlightened people and their representatives.

American Bible Society. At a recent meeting of the Board of Managers of the American Bible Society, Hon. John C. Smith, of Connecticut, was elected President of that Institution, in the place of Col Richard Varick, deceased.

Colonization Society. The Board of Managers of the American Colonization Society have issued, in the National Intelligencer, a long address to the Auxiliary Societies. The Society was established in the year 1817. Towards the promotion of the Colony, nineteen expeditions have been fitted out, and 1857 emigrants, including recaptured Africans, landed on the shores of Africa. There are now two thousand colonists. The expense has been almost wholly defrayed by contributions from individuals. The contributions received from 1820 to 1830 inclusive, amount to $112 841,—the expenditures in the same interval, to a sum less by $6,284. The Board of Managers insist that the salubrity of Liberia is not inferior to that of the Southern portions of the United States, and that their enterprise "holds out the promise of boundless benefit and grandeur to a large portion of the inhabitants of two quarters of the globe."

Indian News. The Belleforte Ohio Gazette says, That Mr Guardiner, the Commissioner on the part of the United States, has recently concluded a preliminary agreement in writing, with the Chiefs of the Wyandot tribe of Indians, for a cession of all their lands in Ohio, on terms similar to those of the treaties made with the other Indian tribes in this States during the past summer. The final conclusion of a complete treaty depends solely on the report to be made by an exploring Delegation of the Wyandots, now on their way to examine the country designed for them, west of the state of Missouri.

Boundary Line. The boundary line between Mississippi and Tennesee, has been determined by Major Holbrook, State Commissiouer, appointed for the purpose. It passes through Memphis. The newspaper of that place informs us, that the instruments used by Major H. in making his observations, were an Astronomical circle, a Sextant, and a Reflecting circle, all made by Troughton, of London; and graduated, the first, to five seconds, and the other two, to every ten seconds. The magnifying power of the telescope is about 60 times. The satelites of Jupiter and their eclipses can be distinctly seen and observed by it.

Export of Specie. The amount of specie taken by the packets which sailed from New York, on one day during the last week, was, as stated by the New York Journal of Commerce, as follows.

By the Sampson, for London,	$575,000.
Brittannia, for Liverpool,	5,000.
Francis 1st, for Havre,	5,000.
Total,	$585,000.

The cargo of the Sampson, together with her own value, make up the amount of about $700,000. The export of specie to France has ceased almost entirely in consequence of the extensive shipments of produce which are making to that country. This change is the result of the confidence which merchants, both here and there, now feel in the political quiet of that country. We have been more particular in the statement above, on account of an erroneous paragraph which appeared in one of the papers of last evening. The actual amount of specie exported is not such as to change the condition of our money market. It is not more, but rather less, on the whole, than could have been expected. But an export of $1,200,000, as stated in the paragraph referred to, would argue a change in our relations with Europe, which would be worthy of some solicitude.

The price of bills of exchange for these packets, has been, on London 9 1-2 a 9 3 4, and at the U. S. Bank 10 per cent premium. On Paris, 5f 17 1-2 a 5f 20 per dollar.

Rail Roads. This great internal improvement is entirely of modern date. The first one that was ever used was near Newcastle, upon the Tyne, England, about the year 1150. When first invented, they were made of wood entirely, which was used for many years. Iron rails were first introduced in England in 1767. and stone props for the rails, in 1797, at Newcastle. The first locomotive engine, moved by steam was used in Wales in 1804. The locomotive engine, now in general use, was invented by a Mr George Stevenson in 1814. The most considerable rail roads, which are designed for general use in England, are the Surrey, commenced in 1804: the Stockton and Darlington, finished in 1826; and the Liverpool and Manchester, finished in 1830.

Baltimore and Ohio Railroad. This Railroad is intended to unite the City of Baltimore, on the Atlantic, with the Ohio river. When completed, it will form the most direct communication between these two great portions of the country. Well informed men in Baltimore say that the effect of the Railroad has already been to enhance the saleable value of real estate in that city more than sufficient to defray the whole cost of the Road. On Thursday Dec. 1st, this Road was opened from Baltimore to Frederick, a distance of sixty miles. The Baltimore American of Dec. 2d, thus notices this transaction, and affords interesting information respecting this novel mode of transportation.

The simple fact that this ceremony was performed on a short winter's day, by persons who left Baltimore in the morning, dined at Frederick, and returned to Baltimore in season to give a particular narrative of the proceedings in the following morning, is sufficient to give a forcible impression of the nature and value of this improvement in the means of locomotion. A party of probably a hundred persons, among whom were the Governor of the State, the Members of the City Council, and the Directors of the Rail Road Company, left Baltimore at a quarter past seven, taking with them the Governor's barouche and horses, arrived at Frederick before two, and after the ceremonies of the day, a portion of the party returned to the city, having travelled a distance of 120 miles, in cars containing about 20 persons each, and each car drawn by a single horse. This was no extraordinary performance, was only a repetition of what has been done daily on 40 miles of the road for some weeks past, and will hereafter be done constantly between Baltimore and Frederick, and what is perhaps the most striking fact is that the charge for this rate of travelling is but three cents a mile, or $1,80 for a passage from Baltimore to Frederick, and that more than two thirds of this charge is a clear profit to the rail road company, after paying the expenses of horses, attendance, repairs, &c.

We lately had an opportunity of witnessing the mode of travelling on this rail road. Horse power is used at present, though it is proposed to substitute locomotive engines, as soon as a sufficient number, properly adapted, can be procured. The horses used are mostly small and active, and they are uniformly in good condition, and have the appearance of being subjected to very light duty. We were told that so easy is the service to which they are subjected, though in the passage cars they uniformly travel at the rate of ten miles an hour at least, and often faster, that they had improved in value on an average 30 per cent. since they were purchased by the company.

The passenger cars are of various forms and sizes. Those of the most arproved construction are intended to accommodate twenty passengers, inside, in two entirely distinct apartments, and they will easily accommodate from ten to fifteen on the outside. We observed two of these cars from the ridge, containing about 30 passengers each, coming from the west, several of whom were stated to be members of congress. These two cars reached Ellicott's Mills at 3 o'clock, P. M. where the horses were changed. As they proceded thence towards Baltimore, over a part of the road which is chiefly level, it was evident that the horses travelled with perfect ease, and in fact appeared to exert no effort upon the load, except by the bridle bits, as the drivers found it constantly necessary to check their speed. After travelling six and a half miles the horses were again changed. They usually perform two of these short trips daily. The exchange is made in an instant. The horse is attached to the car in such a manner that if he strays from the path, he cannot draw the car from the rails. The horses which convey heavy loads travel at a slower rate. In the ordinary work upon the road, in transporting stone and earth, a single horse usually draws three cars, with loads of three tons each. A load of 200 barrels of flour was lately brought down by a single horse, changing at the regular stations, and travelling at the rate of six miles an hour, and without injury to the horse. The regular freight for the transport of merchandise is four cents a mile per ton. Some material improvements have been made in the construction of cars, particularly in the axles and the boxes, by which the friction is diminished and the car is rendered much more durable.

FOREIGN INTELLIGENCE.

England. English papers received at New York, by a late arrival, state that the British Parliament was prorogued by the King, on the 20th of October, in consequence of the rejection of the Reform Bill in the House of Lords. The speech delivered by his Majesty, announces that Reform will engage the attention of Parliament at the opening of the next session. The prorogation is for one month, until Nov. 22d. A new Reform Bill was already in preparation. The Duke of Wellington and some other noblemen had been attacked by mobs, and other disturbances had taken place. The last accounts say that quiet was restored, and that business was resumed. Mr Van Buren, the American Minister, dined with the King Oct. 15th, with a select party.

Belgium. Another treaty has been arranged by the London Conference, for settling the difficulties between Belgium and Holland. We are not informed whether the treaty has been accepted by either of the above mentioned powers; but although it is said to be disagreeable to each, it is supposed that both will be obliged to yield to its acceptance.

France. The French Chamber of Deputies have passed the Peerage Bill by a large majority. This Bill abolishes the hereditory right of nobility in France. A new Corn Law has been introduced, abolishing prohibitions and permitting importaton and exportation at reduced duties.

Poland. A Vienna paper of the 6th October, says, "since the late remarkable debate in the French Chambers, the exchange of couriers with Paris is very frequent, and it is inferred that a correspondence is on foot respecting Poland."

The London Traveller of the 17th ult. announces the receipt of Dutch papers to the 14th. The accounts from Warsaw are to the 5th, and they furnish the melancholy intelligence of the complete destruction of the Polish army. "Generals, out of number, were coming in daily to Warsaw, and giving in their adhesion,—the soldiers were following their example. Of the treachery of a part of the Polish leaders, there is no longer any doubt. Krukowicki, who took command, of the town after the infamous massacre of the prisoners by the mob, seems to have acted a conspicuous part in the sacrifice of his country.

Several of the Polish officers have succeeded in reaching Paris. They complain bitterly of being the victims of intrigue and treachery.

Chinese and British difficulties. The Salem Observer says, in relation to the difficulties reported to have taken place between the British Factories and the Hong Merchants, "We understand that letters dated subsequent to the 10th of August, have been received, which state that business had been resumed and was going on as usual."

New mode of closing a divided artery. In Galignani's Messenger of the 5th ult. we find an article translated from the *Bulletin Generale de Therapeutique*, giving an account of a styptic liquid discovered by two French physicians, Messrs. Talrich and Halma Grand, the effect of which is to check the effusion of blood in arteries which have been opened, to close the orifice and to cuase the wound to heal in a short time. These gentlemen are continuing these experiments, which is said are more and more conclusive, and in the mean time they have placed in the Academy of Sciences a packet containig the ingredients of the styptic in question, which is to be opened when the experiments now making with it by the inventers are finished. The Bulletin de Therapeutique is designed to contain accurate reports of all the experiments made in the several hospitals of Paris, and of the new medicines discovered from time to time, with the best mode of employing them. It appears on the 15th and 30th of each month. The following is its account of the experiments made with the remedy of Talrich and Halma-Grand.

The carotid arteries of 15 sheep have been opened, four of which were cut lengthwise, and 9 across, and from two of them an oval piece of the substance has been taken out, and yet in four or five minutes, the effusion of blood has been stopped, and in a few days afterwards, the wound has been completely healed. The same result followed a similar operation upon the carotid artery of a horse, a few days ago, at the Abattoin of Montfaucon. In order to stop the hemorrhage, it is only necessary to apply a pledget of lint, saturated with the liquid, which it is not required to fasten round the neck, in order to prevent its falling off by its proper weight. In the last experiment half the lint dropt off ten minutes after its application, while the sheep was eating; and although a portion of the artery had been taken away, the hemorrhage was not renewed. The advantages of the discovery of a matter infallibly styptical are incalculable, and therefore it is ardently to be desired that M. Talrich and M. Halma-Grand may be enabled to realize the expectation they have raised. It will not be with their liquid as with secret remedies, which lose all their virtues as soon as they become known. In this the effects will be at once proved—it will or will not stop an effusion of blood—it will or will not at once close the artery, and afterwards cause it to heal permanently. The effect is at once visible. All the experiments made under our own eyes, have been perfectly satisfactory. A recent fact that occurred within our own practice, gives us an additional and forcible proof of the efficacy of the remedy in question. We were called in last night to visit professionally a young man, eighteen years of age, who had been suffering for 24 hours from a hemorrhage from the alveolary artery of the lower jaw, in consequence of the extraction of a tooth, and from which he had lost several pounds of blood. Compression, dossils of lint dipped in the *eau de Rabel*, repeated application to ice, and every other means for stopping the effusion, had been tried in vain; the hemorrhage continued, and the mouth was constantly filled with blood. M. Rullier, one of the physicians of the hospital of La Charite, who is the medical attendant of the family, was on the point of applying the actual cautery, as the only means left of stopping the bleeding, when we thought of trying the styptic. A quantity was obtained and immediately used, by putting a small pledget on the artery from whence the blood issued, and another on the external edge of the lower jaw, and in seven minutes the hemorrhage was completely stopped. Twentyfour hours have since passed, and though the pledget has been removed the bleeding has not returned. Other instances will probably shortly induce us to return to this important discovery. The organic change made in the wounded blood vessel, and which prevents the continuance of the effusion, is very remarkable. The direction of the wound is frequently altered.

Something New. Italian papers state that an organised being has been found in Africa which seems to form a link in the chain between the animal and vegetable kingdoms. This singular being has the form of a spotted serpent. It creeps along the ground and in lieu of an head, it has a flower formed like a small bell which contains a slimy liquid. Flies and other insects attracted by the sweet taste of this liquid, enter the flower and are retained there by its glutinous nature. The flower then closes and remains closed until the prisoners are crushed and transformed into chyle. The indigestible parts, such as the head and the wings are rejected by two inferior openings with spiral windings. The skin of this serpent plant, resembles leaves, the flesh is white and tender. The inhabitants of the country eat it and consider it a great delicacy.

MARRIAGES.

In this city, by Rev. Dr Wisner, Mr Hastly Somes, of Boston, to Miss Alvira Powers, of Jefferson, Me.

By Rev. Dr Channing, Mr Henry W. Russel to Miss Elizabeth Longley, daughter of the late John Longley, Esq.

In Chelsea, by Rev. Mr Alger, Mr William Haley to Miss Sarah Payson.

In Northampton, Rev. Allen Putnam, of Augusta, Me. to Miss A. H. Pierce, niece of Judge Hinckley.

DEATHS.

In this city, on Tuesday morning, after a short illness, Mr Albert F. Conant, of the House of Cushing, Conant & White, aged 31; on Wednesday, William H. Eliot, Esq. 35.

In Roxbury, Mr Elijah Tucker, aged 67.

In Dracut, Mrs Mary P. wife of Mr Jonas Varnum, aged 74.

In New York, Capt. Charles W. Noyes, aged 48.

NEW ENGLAND MAGAZINE.

This day published and for sale by J. T. & E. BUCKINGHAM, Congress Street, No. VI. of "The New England Magazine," for December; being the last number of volume first.

CONTENTS.

ORIGINAL PAPERS. Music; To Julia; Literary and Intellectual Statistics; Voice of a Brook; Thoughts on Politeness; Ideal Beauty; Letters from Ohio—No. 3.; Recollections of the Hospital; The Lover's Complaint; Letter from the Orang Outang; The Limping Philosopher—No. 3.; Care; Dead Letters revived; Lines written among the White Mountains; Reflections for the Close of the Year; The Fly's Revenge; Thanksgiving; The Indian Summer.

MONTHLY RECORD. *Politics and Statistics.*—United States, Maine, New Hampshire, Massachusetts, Connecticut, New York, New Jersey, Virginia, Georgia, Tennessee, Kentucky, Ohio.

Literary Notices.—The Working Man's Manual; Mr Cobb's Review of Dr. Webster's Orthography; Deane's History of Scituate; Willis's Poem at Brown University; An Essay on Demonology, Ghosts, &c. by James Thacher, M. D.; An Address on the Dedication of Mount Auburn Cemetery, by Joseph Story; The American Journal of Geology and Natural Science, &c.

Miscellanies.—Universities and Colleges, Ancient Remains, The Occultation of Aldebaran, Boot Making, Iron Manufactures, Anthracite Coal, Foreign Missions, The Cherokees, Small Pox among the Indians, Cemeteries, Steamboats in the West.

Obituary Notices.

Literary Intelligence. Dec. 1.

UNITARIAN ADVOCATE.—This day published, by LEONARD C. BOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen.* Vol. IV.—No. 6—(New Series.) For December, 1831.

CONTENTS.

The religious character should be progressive. Reflections on some of the evils of Orthodoxy—A Fragment. Family Affection. Ancient and Modern Orthodoxy, as to the nature of Deity, compared. Excesses in Religion—Another Letter. Plain Letters an Important Subjects, by Jonathan Farr. A glance at Unitarianism in the United States. Unitarian Ordinations. Editorial Notice. Dec. 7.

LIBERAL PREACHER, *for Dec.*—Just published by L. C. BOWLES, 124 Washington Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for December, 1831. Conducted by an Association of Clergymen. New Series, Vol. I. No. 12. Containing a Sermon by Rev. NATHANIEL WHITMAN, of Billerica, Mass.—On 'Claims of the Lord's Supper to a practical observance,' from Isa. lvii. 14, 15. Dec. 3.

SMITH ON DIVINE GOVERNMENT.

Just published by BENJ. B. MUSSEY, 63 Cornhill, "A Treatise on Divine Government, by J. Southwood Smith, M. D.' The First American from the last London Edition. 3ti. Dec. 10.

WHITMAN'S SERMONS.

Proposals for Publishing

A VOLUME OF

PRACTICAL AND DOCTRINAL SERMONS,

By BERNARD WHITMAN.

THESE Sermons will not be controversial in the common acceptation of that term. The great doctrines of the Gospel will be introduced as motives to exertion and as sources of consolation; and on this ground they may be called doctrinal. Most of the number will relate to Christian practice, and in the proper sense of the word, may be pronounced practical. They will be written in a plain and direct style, and be adapted to the comprehension and common wants of all ages and classes of society. Some of them have been repeatedly requested for publication in those places in which they have been delivered. The whole are designed to make practical and pious and happy Christians; and so far as this object shall be accomplished through their instrumentality, the prayer of the author will be answered.

CONDITIONS.

I. The work will be handsomely printed on fine paper and good type, making a duodecimo volume of about 300 pages, embellished with a Likeness of the Author.

II. The price to Subscribers will be ONE DOLLAR, neatly bound in boards with cloth backs—to non-Subscribers $1,25.

☞ Those who procure five Subscribers shall receive a sixth copy gratis, or six copies for $5.

LEONARD C. BOWLES, *Publisher,*
Dec. 10. No. 124 Washington Street.

BLAKE'S ASTRONOMY.

Published by LINCOLN & EDMANDS, No. 59 Washington Street, "The First Book in Astronomy. By Rev. J. L. BLAKE. Illustrated with Steel Plate Engravings,—being a plain and familiar Treatise on the important branch of Astronomy precisely adapted to the Common Schools throughout the United States." This work has been prepared for its intended use with the utmost care on the part of the Author; and the Publishers have spared no reasonable expense in presenting it to the public in the best style of modern School Books; they have labored to have it suited to the most fastidious in matters of taste; and in these times of retrenchment and economy, a thing so very important—to make it a cheap book. From the popularity it has acquired in the few months since it was first published, the expectation is becomng confident that the Author and Publishers will be sustained by public sentiment in their opinion as to the importance of such a work.

NOTICES OF THE WORK.

From the Boston Evening Gazette.

We are free to say, that this, in our opinion, is decidedly the best work, on the sublime and interesting subject of Astronomy, of which we have any knowledge.

From Barnum Field, A. M. Principal of the Hancock School, Boston.

I have seen the First Book in Astronomy, by Rev. J. L. Blake, A. M. and consider the plan of the work, and the manner of the execution, judicious and excellent. I know of no other work on Astronomy so well calculated to interest and instruct young learners in this sublime science. I believe when its merits are fully known, it will become a valuable auxiliary in the cause of education.

From J. Furbish, A. M. Principal of the Portland High School for Young Ladies.

I have examined Blake's First Book in Astronomy, and as an introduction, have found it better adapted to High Schools and Academies than any other in use. I consider it peculiarly well arranged for female schools.

From Mr Edward Hinckley, Professor of Mathematics in the University of Maryland.

It is a work of utility and merit, far superior to any other which I have seen, with regard to the purposes for which it is designed. The Author has selected his topics with great judgment, arranged them in admirable order, and exhibited them in a style and manner at once tasteful and philosophical. Nothing seems wanting—nothing redundant. It is truly a very beautiful and attractive book, calculated to afford both pleasure and profit to all who may enjoy the advantage of perusing it.

From James F. Gould, A. M. Principal of the High School for Young Ladies, in Baltimore, Md.

I shall introduce your First Book in Astronomy into my Academy in September. I consider it decidedly superior to any elementary work of the kind I have ever seen.

From Mr D. Ring, Instructor of Young Ladies, in Baltimore.

I have attentively examined the First Book in Astronomy, by the Rev. Mr Blake, and am decidedly of opinion that it is the best work of the kind extant. I shall as early as I can make arrangements to that effect, introduce it into my seminary. Dec. 10.

THE CHRISTIAN OFFERING.

A beautiful Annual for 1832, is this day published by LINCOLN & EDMANDS, containing a rich variety of religious and literary communications, and ornamented with elegant engravings.

Also,

For Sale, "The Atlantic Souvenir," "Friendship's Offering," "The Token," &c. Dec. 10.

TO PARENTS AND INSTRUCTERS.

MARSH, CAPEN & LYON have just published a work—entitled,

"*Strictures on Education; designed for the benefit of Parents and Instructers.*" By A LADY. "Whoever has the regulation of the associations of another from early infancy, is, to a great degree, the arbiter of his happiness or misery."

Price 25 cents, neatly bound.
Dec. 10. 4t.

FOURTH EDITION

STOUGHTON COLLECTION OF CHURCH MUSIC.

MARSH, CAPEN & LYON have just published the *Fourth Edition* of this popular work. It is enlarged and improved (from the Second Edition) making a book of 376 pages, printed on Royal size paper, and afforded at a low price.

As the number of notices and recommendations of the work are large, we select but one which expresses nearly the sentiments and feelings of them all.

From the Hon. Judge Richardson, Chief Justice of New Hampshire.

"I have examined the several editions of your 'Stoughton Collection of Church Music,' and have formed a very favorable opinion of the work. It contains a good selection from the works of the great masters of music in Europe; and what adds to its value in my estimation, it contains many American tunes which were formerly in good repute among us, and which I am ready, most cordially to greet as old acquaintances, although they may not be quite as well dressed as some that come from foreign lands. The pleasure we receive from music depends much upon the manner in which it is performed. An ordinary tune well sung is better music in general than an excellent tune badly sung. I do not think the music in our churches will be at all improved by any attempt to exclude our own tunes, and I hope that the Stoughton Collection will be widely circulated.

I am, &c. WM. M. RICHARDSON.
Chester, Sept. 29, 1831.
Dec. 10. 4t.

RAMMOHUN ROY'S WORKS.

The Theological writings of this distinguished Brahmin are for sale at the office of the Christian Register.

☞ An engraved portrait of Rammohun Roy is also for sale at this Office, and by ALLEN & GODDARD, No. 11 School street. Oct. 22.

SELECTED POETRY.

[From Knight's London Quarterly Magazine.]

WARNINGS.

BY WILLIS GAYLORD CLARK.

There are voices of God for the careless ear—
A low breathed whisper when none is near;
In the silent watch of the night's calm hours,
When the dews are at rest in the deep-seal'd flowers.
When the wings of the zephyr are folded up,
When the violet bendeth its azure cup;
'Tis a breath of reproval—a murmuring tone
Like music remember'd, or ecstacies gone.

'Tis a voice that sweeps through the evening sky,
When the clouds o'er the pale moon are hurrying by;
While the fickle gusts, as they come and go,
Wake the forest boughs, on the mountain's brow;
It speaks in the shadows that swiftly pass;
In the waves that are roused from the lake's clear glass,
Where the summer shores, in their verdant pride,
Were pictured but late in the stainless tide.

And that voice breaks out in the tempest's flight,
When the wild winds sweep in their fearful might;
When the lightnings go forth on the hills to play,
As they pass on their pinions of fire away;
While they fiercely smile through the dusky sky,
As the thunder peals to their glance reply;
As the bolts leap out from the sombre cloud,
While midnight whirlwinds sing wild and loud!

'Tis a voice which comes in the early morn,
When the matin hymns of the birds are born;
It steals from the fold of the painted cloud,—
From the forest draperies, sublime and proud!
Its tones are blent with the running stream,
As it sweeps along, like a changeful dream,
In its light and shade through the chequer'd vale,
While the uplands are fann'd by the viewless gale.

In the twilight hour when the weary bird
On its nest is sleeping, that voice is heard;
While mist robes are drawn o'er the green earth's breast,
And the sun hath gone down from the faded west;
In the hush of that silence,—when winds are still,
And the light wakes no smile in the babbling rill;
Through the wonderful depths of the purple air,
O'er the landscape trembling;—that voice is there!

There are whispers of God in the cataract's roar—
In the sea's rude wail, on its sounding shore;
In the waves that melt on her azure isles,
Where the sunny south on their verdure smiles,
In the ocean-ward wind from the orange trees—
In the Sabean odors that load the breeze;
'Midst the incense that floats from Arabia's strand
That tone is there, with its whispers bland.

And it saith to the cold and the careless heart,
How long wilt thou turn from "*the better part?*"
I have called from the infinite depths of heaven—
I have called;—but no answer to me was given
From many a hallow'd and glorious spot,
I have call'd by my Spirit—*and ye would not!*
Thou art far from the haven, and tempest toss'd—
Hear the cry of the Pilot, or thou art lost!

MISCELLANEOUS.

THE CHURCH OF ENGLAND AND IRELAND.

From the Christian Pioneer for September 1831, just received, we quote the following passages on the condition of the Church of England and Ireland. The enormous abuses of this ecclesiastical establishment have been often exposed. But the subject must excite a deep and almost fearful interest throughout Great Britain, at the present moment, when such earnest efforts are making for religious as well as political reform. The flagrant abuse mentioned by the writer in the instance of the Rector of Woodchurch is by no means a solitary example. It was indeed greatly exceeded by that of a late well-known Bishop of Derry (the Earl of Bristol) who for more than twenty years held that See, one of the richest in Ireland, receiving from it in the course of the whole period full £300,000, and resided constantly in Italy, without once visiting his diocese, or even setting his foot upon his native country!

Many a long year has elapsed since the publication of De Laune's Plea for the Nonconformists, Towgood's Dissent from the Church of England fully justified, and the Protestant Dissenter's Catechism. In those works, the multiplied corruptions of the Established Church were fully exposed, the contrast between the Hierarchy of Britain and the New Testament strikingly depicted, and reasons for dissent assigned, at once scriptural and unanswerable. To their reasonings, warnings, and scriptural exhortations, the mass of the people turned the ear of deafness. Like some of their instructors, if they made it not their boast, it was at least their practice, never to read "dissenting divinity." If the works were noticed, it was with the contempuous sneer of "stall-fed theology." The clergy sat in their pride of place and looked down on the dissenter as an abomination in the land. Fenced round with Thirtynine Articles, and Test and Corporation Acts, and oaths against the "damnable doctrine" of Popery, they fondly imagined their own mountain was impregnable, and that they might laugh to scorn the efforts of non-conformity.

They were mistaken. Small might be the band who bowed not before the golden image which earthly power had set up in the stead of Christ. But that band was knit together by principles which no corruption could seduce, no power overawe. The more it was oppressed, the more it multiplied and grew. It was the salt of the community, that which preserved the commonwealth from utter putrefaction. It kept alive the precious spark of liberty, it nurtured manufactures, it encouraged science, it disseminated knowledge, it separated religion from superstition, it turned men from forms and rituals to righteousness and charity.

And what has been the consequence? That Catholic disabilities have vanished—that Corporation and Test Acts are no more—that Dissenters outnumber the Church called National—and that although Thirty-nine Articles and Athanasian Creeds still remain, as monuments of the ignorance, fanaticism, and intolerance of bygone times, yet that every day it is becoming more and more questionable, whether the people will long submit to pay thousands, nay millions a-year for their support and continuance.

And can any rational mind be surprised at that accumulation of feeling which now issues in the call for Reformation? When for the support of the Church in Ireland there are appropriated, without taking into account the bishoprics of Down and Connor, Raphoe and Dromore, *Four hundred and eighty-nine thousand, one hundred and fortyone acres* of that land which resounds with the groans of a famishing people—acres, outnumbering the professors of the communion they are given to uphold; who can wonder at the outcry? Who can wonder, if in the exasperation excited by tithe exaction, the indignant people refuse to allow the burial of a tithe-collector's child in consecrated ground, and oblige the parties to have recourse to military aid, the bayonet of the soldier protecting the funeral obsequies? When Bishops threaten persecution of Dissenting clergymen, for celebrating the marriage service among their flock, nay, when they utter this lordly denunciation, because the Dissenter dared conduct worship in his congregation at the same hour as the Liturgy was reading in another building—reprobation of such would-be despotism, is only a righteous tribute to insulted humanity. The Church in which such matters can occur, cannot stand—it ought not to stand.

The members of the Established Church are beginning to feel this themselves. Lord Mount Cashel and others in Ireland, prove this cheering fact. In England, a meeting was some time since held by the Clergy of one district, to petition for an alteration in the Liturgy, and also as to the tithes. An inquiry was lately made in one of the Kent newspapers, after the Rector of a certain parish in that county—Woodchurch, we believe. It would appear, that the parishioners had never seen their Rector. He was content to receive the emoluments, though he did not deign to visit the payers. The "duty" of the parish, was, of course, done by Curate. If it be true, that this same Rector is also Rector of Harrietsham in Kent, and likewise possesses the donative advowson of Stoke Canon in Devonshire, and holds in addition the office of Prebendary of Winchester in Hampshire, nay, of Chichester in Sussex, to boot; and if it be also true, that this church pluralist, instead of attending, as he is bound by oath to do, to the cure of souls, whether in Kent, or Devonshire, or Hampshire, or Sussex, is passing his time in the City of the seven hills, amidst the corruptions and abominations of the "foul, filthy, old withered harlot," as the Church of England in its charity designates her mother the Church of Rome; and if it be also true, as the Archbishop of Canterbury affirms, and as the Lord Chancellor confirms, that numbers of the working clergy of the Church of England have only sixty pounds a-year, and some only twentyfive,—why then, in the name of justice, is it not high time that such antichristian anomalies should cease—that he who works should be fed; and he who revels at Rome, should revel there, if it please him at his own cost, and not at the expense of his more laborious brethren—not at the charge of the tax and tithe paying people of England?

[From Sir Joshua Reynolds' Discourses.]

ADVANTAGES OF CULTIVATING INTELLECTUAL PLEASURES.

Man, in his lowest state, has no pleasures but those of sense, and no wants but those of appetite; afterwards, when society is divided into different ranks, and some are appointed to labor for the support of others, those whom their superiority sets free from labor, begin to look for intellectual entertainments. Thus whilst the shepherds were attending their flocks, their masters made the first astronomical observations; so music is said to have had its origin from a man at leisure listening to the strokes of a hammer. As the senses, in the lowest state of nature, are necessary to direct us to our support, when that support is once secure, there is danger in following them further; to him who has no rule of action but the gratification of the senses, plenty is always dangerous; it is therefore necessary to the happiness of individuals, and still more necessary to the security of society that the mind should be elevated to the idea of general beauty, and the contemplation of general truth; by this pursuit the mind is always carried forward in search of something more excellent than it finds, and obtains its proper superiority over the common senses of life, by learning to feel itself capable of higher aims and nobler enjoyments. In this gradual exaltation of human nature, every art contributes its contingent towards the general supply of mental pleasure;—whatever abstracts the thoughts from sensual gratifications, whatever teaches us to look for happiness within ourselves must advance, in some measure, the dignity of our nature. Perhaps there is no higher proof of the excellency of man than this,—that to a mind properly cultivated, whatever is bounded is little.—The mind is continually laboring to advance, step by step, through successive gradations of excellence, towards perfection, which is dimly seen, at a great though not hopeless distance, and which we must always follow, because we never can attain; but the pursuit rewards itself: one truth teaches another, and our store is always increasing, though nature can never be exhausted.

POWER OF GOVERNMENT.

The greatest engine of moral power which human nature knows, is an organized, prosperous state.—All that man, in his individual capacity, can do—all that he can effect by his fraternities—by his ingenious discoveries and wonder of art—or by his influence over others—is as nothing, compared with the collective, perpetuated influence on human affairs and human happiness of a well constituted, powerful commonwealth. It blesses generations with its sweet influence;—even the barren earth seems to pour out its fruits under a system where property is secure, while her fairest gardens are blighted by despotism;—men, thinking, reasoning men, abound beneath its benignant sway;—nature enters into a beautiful accord, a better, purer *asiento* with man, and guides an industrious citizen to every rood of her smiling wastes;—and we see, at length, that what has been *called* a state of nature, has been most falsely, calumniously so denominated; that the nature of man is neither that of a savage, a hermit, nor a slave; but that of a well ordered family, that of a good neighbor, a free citizen, a well informed, good man, acting with others like him. This is the lesson which is taught in the charter of our independence; this is the lesson which our example is to teach the world.

The epic poet of Rome—the faithful subject of an absolute prince—in unfolding the duties and destinies of his countrymen, bids them look down with disdain on the polished and intellectual arts of Greece, and deem their arts to be—

To rule the nations with imperial sway;
To spare the tribes that yield; fight down the proud;
And force the mood of peace upon the world.

A nobler counsel breathes from the charter of our independence; a happier province belongs to our free republic. Peace we would extend, but by persuasion and example,—the moral force, by which alone it can prevail among the nations. Wars we may encounter, but it is in the sacred character of the injured and the wronged; to raise the trampled rights of humanity from the dust; to rescue the mild form of Liberty from her abode among the prisons and the scaffolds of the elder world, and to seat her in the chair of state among her adoring children; to give her beauty for ashes; a healthful action for her cruel agony; to put at last a period to her warfare on earth, to tear her star-spangled banner from the perilous ridges of battle, and plant it on the rock of ages. There be it fixed forever,—the power of a free people slumbering in its folds, their peace reposing in its shade!—*Everett.*

MUSICAL EDUCATION.

Observation has convinced the writer that it is very difficult to teach a child to sing that does not commence before it is three years of age. The education of a child in the art of song, should be pursued in the same manner as in that of speech. It should be commenced by the nurse; and thus it is commenced with those who are called natural singers. It requires a long and tedious course of practice, whether it be commenced in infancy, childhood, youth, or manhood, to familiarize in the mind those relations of pitch, that constitute the musical scale, and to acquire the power of expressing them. The infant will learn them, if it has the opportunity of singing, as it learns to lisp words. Persons at an advanced age are less patient, more diffident, more sensible of their failures, more occupied with other concerns, and labor under disadvantages of every kind: and it is not strange that after making the attempt to sing, as many do, they should become discouraged, and relinquish it as an unattainable art.

Another reason why so small a portion of mankind can sing, is, that at whatever age they commence, they do not allow a tenth part of the time for acquiring the art, which by a just consideration of the magnitude of the science, and the difficulty of the art, we should deem requisite. On this point, public opinion has been grossly inconsistent. While on the one hand, the art has been considered so difficult that only a part of mankind could acquire it; on the other it has been thought so easy as to be learned in a few months. Both opinions are entirely false.

Another subject of inquiry was, to ascertain why so few among those who were able to sing, understood the principles of the art, or understood its notation well enough to write down their own ideas, or to write from dictation, or even to read music independently when it is written.

Here the fault seemed to be in the system of education which had been pursued—and the deficiency appeared to arise chiefly from the total want of a proper elementary work, or manual for teaching. The books treating upon the subject, were wholly incomprehensible except to a musician; and ordinary practitioners were universally enveloped in a cloud of mystery with respect to their art

WIT OF RICHARD BAXTER.

We have met with a good story of this eminent non-conformist divine, which shows, that his piety, eloquence, and "love of souls," were not his only qualities.—Villiers, duke of Buckingham, and Wilmot, earl of Rochester, notorious wits and debauchees of the court of Charles II, meeting one day with the "old puritanic teacher" as they were riding in the country, and wishing to have a little merriment at his expense, accosted him gravely "Pray, Mr Baxter, which is the nearest road to hell?" The good man at once replied in these lines, much it may be supposed to their surprise and confusion.

"Rochester some say,
But Buckingham's the nearest way."

SIMPLE CURE FOR INTEMPERANCE.

If the invalid should for a week or ten days adopt a mild diet of bread or supaun and milk, he will find that he will have no inclination to drink any kind of liquors. The great cause of drinking in every country, is the use of meats which overload the stomach, and require some stimulant to throw them off. In countries where milk is the chief food, there is no intemperance. The Arab is a witness to prove this. Why can it not be used?

MR FARR'S PUBLICATIONS.

Just published at the Office of the CHRISTIAN REGISTER, "Religious Curiosity; or The Great Concern. A Sermon delivered in Gardner, Mass., the Sunday Afternoon after there had been a 'Protracted Meeting' in that town. By JONATHAN FARR."

For Sale also the following Publications by the same Author.

A Serious and Friendly Address to the Anxious Inquirer. pp. 18. Price 2 cts.

A Pastoral Letter, by a Unitarian Minister. pp. 16. Price 2 cts.

On Revivals. pp. 16. Price 2 cts.

*** The above are sold at *one-third* discount to purchasers by the hundred.

'These Four Days' Meetings.'—What are they for? and what will be the cost and fruit of them? pp. 16. Price 2 cts. single, $1 per hundred.

Plain Letters on Important Subjects. pp. 250. Price 50 cts. single, $5 per doz. dozen.

Gospel Temperance.—A Sermon, delivered in Gardner, Mass., the Sunday Morning after there had been a "Protracted Meeting" in that town. pp. 16. Price 2 cts. single, $1 per hundred.

SABBATH SCHOOL CLASS BOOK, AND MALCOM'S BIBLE DICTIONARY.

LINCOLN & EDMANDS, 59 Washington Street, Boston, have published the second edition of the Sabbath School Class Book, and the third edition of Malcom's Bible Dictionary.

This Class Book contains copious exercises on the Old and New Testaments, references being made to the Scriptures for answers. There are also numerous useful notes and intermediate questions, doctrinal, practical, historical, and explanatory, for answers to which, references are made to Malcom's Bible Dictionary. The Class Book is constructed on a plan which will facilitate the study of the Bible, and render the service both pleasing and profitable.

Malcom's Bible Dictionary is believed to be the best work of the kind extant, and precisely meets the wants of Sabbath School teachers, Bible Classes, Sabbath Schools, and youth in general. Its object is not to condense the Scripture statements, but to collect information from other sources, and throw light on scriptural subjects.

Both the Class Book and the Dictionary have lately been reprinted in London; and their sale has already been extensive in this country, and they will undoubtedly be demanded in every section of the United States.

Those teachers who wish to examine these works, will be supplied gratis with a copy, by calling on the publishers, Boston.

Price of the Class Book, $1,50 per dozen.
" Malcolm's Dictionary 6,00 "

For sale by D. F. Robinson & Co. and Packard & Butler, Hartford; Elam Bliss, J. Leavitt, and at the Baptist Book Rooms, New York; R. G. Smith, Brandon, Vt.; at the Tract Room, 36 North 5th Street, Philadelphia; Tracy Doolittle, Albany; Bennett & Bright, Utica; and Cushing & Sons, Baltimore.

TRACT No. 54, *(First Series,)* A. U. A. Just published at he Depository, 141 Washington-Street, Tract No. 54 of the first series of the American Unitarian Association, being "Mr Tuckerman's Eighth Semi-annual Report of his Service as a Minister at Large in Boston." pp. 48. GRAY & BOWEN. Dec. 3.

NORTH AMERICAN ARITHMETIC, 1st Part. LINCOLN & EDMANDS have constantly for sale, a supply of this fascinating and instructive little work. It should be used in every primary school, as it is found by experience that young children pursue arithmetic with more pleasure than any other study. Wherever the spelling book is used it should be accompanied with the North American Arithmetic. It is used in all the public schools in Boston, as soon as children can read.

COX'S FEMALE SCRIPTURE BIOGRAPHY. This day published by LINCOLN & EDMANDS, in 2 vols. 18 mo. with elegantly engraved frontispieces, *Cox's Female Scripture Biography*, comprising all the prominent characters in the Old and the New Testament, and presenting a fund of practical information, which cannot fail most deeply to impress the reader. Dr Cox's style is peculiarly attractive, and will interest persons of taste—and his reflections are so truly religious, that they cannot be read without benefit. Young ladies in particular, are invited to peruse the works, and Sabbath School Librarians. Nov. 26.

BOARDS, &c. PLANED. Boards and Plank of hard Southern Pine, or of White Pine—furnished to order, ready planed, (by steam) tongued and grooved if required—of as good quality and at a lower rate than they can be otherwise procured. Orders received at No. 65 Broad Street, Nov. 5. by E. COPELAND, Jr.

CHEAP EDITION OF BAXTER'S CALL. LINCOLN & EDMANDS have just published a second edition of *Baxter's Call* in a cheap form adapted to those who procure them for charitable distribution. It is a neat volume in 18mo. with muslin backs. Price $2 per dozen Oct. 29.

LONDON POLYGLOT. MUNROE & FRANCIS have received, and offer at the low price of TWO DOLLARS, bound in elegant goatskin morocco, stamped and gilt, *Bagster's English Version of the Polyglot Bible*, with a copious and original selection of References to parallel and illustrative passages, exhibited in a manner hitherto unattempted. The paper on which these Bibles is printed was made expressly for the purpose, being thin, strong, and of a color to shield the eyes from injury while reading—whereas the fine editions printed in this country, dazzle the eyes so much as to unfit them to read for any length of time. Also,

Complete sets of *Percy's Anecdotes*, in 40 numbers, with elegant plates, at the low price of 15 dollars. These books were published in London at 2*s*. 6*d*. sterling per number. 6tis. Nov. 12.

PLAIN LETTERS. Just published by L. C. BOWLES, 124 Washington Street, *Plain Letters on Important Subjects*, by JONATHAN FARR.

RAMMOHUN ROY'S WORKS. The Theological writings of this distinguished Brahmin are for sale at the office of the Christian Register.

☞ An engraved portrait of Rammohun Roy is also for sale at this Office, and by ALLEN & GODDARD, No. 11 School street. Oct. 22.

"THESE FOUR DAYS MEETINGS." A second edition of the Tract on "Four Days Meetings" by Rev. Mr Farr, is just published, and for sale at the Christian Register office at one dollar a hundred. Nov. 12.

CHURCH MUSIC.

RICHARDSON, LORD & HOLBROOK, Publish and have for sale the following valuable collections of Sacred Music.

1. The Handel and Haydn Society's Collection of Psalm and Hymn Tunes, with Anthems and longer Pieces. Edited by L. Mason. Tenth Edition.

☞ Of this work, the Harmonican published in London, says, "It is a work, containing one of the most complete collections of psalmody ever embodied. It demonstrates the advancement of the Americans in music. Without pretending to have looked minutely into each of the tunes contained in this volume, we can assert of the many we have examined, that they are well arranged, that the harmonies are faultless, and that the devotional character of the music and words have been attended to most strictly."

2. New Work,—The Psalmist, or Chorister's Companion, consisting of Psalm and Hymn Tunes, adapted principally for the use of public worship; with a few Hymns and longer pieces, and three of four beautiful sacred Songs. With the exception of two or three pieces, the music in this work may be considered as new, not being in any of the books now before the public. It consists of Tunes in all the variety of metre, and it is believed will gratify the lovers of sacred music, and support its present high character in our churches and congregations. It contains no Rules, being intended as a cheap supplement merely to other books in general use,

3. The Handel and Haydn Society's Collection of Anthems, Chorusses, Duetts, &c. &c. second and third volumes—(the first being out of print.)

4. The Juvenile Psalmist, a small work for Sabbath Schools. By L. Mason.

5. Sabbath School Psalmody, containing tunes and hymns, with the rudiments of Music, on the Monitorial plan. By Ezra Barrett.

6. Old Colony Collection of Anthems.

7. Lock Hospital Collection.

The former high reputation of this work is again likely to be acknowledged. It is doubtful whether any work of the kind has been published in modern times, which has been more universally approved.

8. The Choral Harmony, being a selection of approved Anthems, Chorusses, and other pieces of Sacred Music, suitable for Singing Societies, Concerts, and various public occasions. Published under the direction of the Boston Handel and Haydn Society and especially edited by L. Mason, President of the Society. This work is composed of eight numbers. The two first being entirely out of print, the six last will be sold separate, at the reduced price of $3 per dozen. It will be observed, that there is no necessary connexion between the numbers, each containing one or more pieces entire. Amongst the music there are Anthems for all occasions.

9. Spiritual Songs for social worship:—adapted to the use of families and private circles in time of revivals, to missionary meetings, monthly concerts, &c. The words and music arranged by Thomas Hastings, of Utica, and L. Mason, of Boston. To be published in eight numbers.—No. 1 now ready. Price 12 1-2 cents.

10. Several single Anthems for Thanksgiving, Dedication, and Ordination.

In the Press, a new volume of plain Anthems and Pieces, designed for the use of societies and churches which do not possess much orchestral or instrumental accompaniment. Edited by L. Mason. This work will be published in an economical form, and will be entirely a practical work.

Will be published in a few days, a new edition, being the twentyfirst, of Templi Carmina, Songs of the Temple, or Bridgewater Collection of Sacred Music. This edition it is believed, will give great satisfaction. About one quarter part of the music will be entirely new, and much of it beautiful. The whole work also, will be newly arranged and classed. Amongst the additions will be found several new and admired Hymns and Anthems.

Also a quarto volume of Music by Charles Zeuner, Esq. Organist to St Paul's Church and to the Handel and Haydn Society, consisting of Chants and Anthems for the whole Church service, together with Anthems, Motets and Pieces for general use, embracing the subjects of Thanksgiving, Christmas, Dedication, Ordination, Charity, &c. The whole new and never before published. It is confidently believed that this work will be found highly serviceable, and do honor to our country.

Likewise, a grand original Anthem, by Webb.

R. L. & H. publish the "Juvenile Lyre," and also the "Childs' Song Book," both with hymns and songs for Infant and common schools. Nov. 19.

HISTORY OF GREECE.

LINCOLN & EDMANDS have just published a beautiful edition of the History of Greece, ancient and modern, illustrated by plates and maps, and edited by John Frost, Philadelphia. The first part of this work was originally published in England, by the Society for diffusing useful Knowledge, and was compiled at great expense, and with universal expressions of approbation. The second part, comprising an interesting view of modern Greece, and detailing the events of the revolution has been compiled by the Editor——To the whole work questions have been annexed for examination, adapting it to the use of Schools and Academies. So many peculiarly interesting associations are combined with the History of Greece, that every person in the community cannot fail to be highly interested in its perusal, and every seminary will find it a most valuable Class Book. For social and private Libraries it is also peculiarly appropriate. The maps both of ancient and modern Greece, are most beautifully executed, and the whole work is attractive in appearance and rich in information. Price $16 per dozen. Nov. 26.

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